Valmiki Ramayana: Motivational Aspects of Modern Psychology Depicted Through Select Characters

A SYNOPSIS SUBMITTED T0

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INTRODUCTION

In the present world, humans are facing tough challenges in their everyday lives and are surrounded by various dilemmas like how to be successful? Or how to deal with deadlines at work or how to handle relationship dynamics? They are driven towards the western world, neglecting their own culture considering it stereotype. And they find themselves in middle of nowhere. As a result, become victim of loneliness, stress and various other psychological disorders and there is decline in well being.

Indian history and culture is dynamic, spanning back to the beginning of human civilization. It begins with the birth of Indus valley civilization and the Vedic civilization. The Vedic civilization is the earliest civilization in the history of ancient India. It gets its name after VEDAS, the early literature of Hindu people. The Ramayana and Mahabharata are the two great epics of this period. People in India believe that deity is born like a human and leads their life anticipating, the successors to follow their path in order to maintain peace, well being, morality and dharma.

> *"Quality of consciousness has been given the core value by many philosophical, psychological and spiritual traditions to enhance and maintain well being of an individual" (1)*

Socialization refers to a process by which culture is transmitted from one generation to another and individual develops a personality by learning content of given culture.

There is huge collection of thoughts that attempt to explain human experiences and behavior in Ramayana that includes psychology, philosophy and morality. After reading this text we don't need counsellors. The modern theories of psychological wellbeing, personality development and motivation are already incorporated in this ancient text.

Mythology has played a requisite part in every civilization throughout the world. It is relegated from one generation to another in forms of 'myths'.

According to Carl Jung,

> *"Myth is a necessary aspect of human psyche which needs to find meaning and order in a world which often presents itself as chaotic and meaningless" (2)*

In today's world we refer to mythology as the religion of the ancient past. In ancient times these stories have similar impact on the people as it has in the present time which provides a sense of unity, protection in a similar belief system.

Mythology and its characters take us on a journey in which they discover their fate resolve crises and gives important cultural reverence. Indian mythological stories bring out the subtle facts and rules to guide our lives. Ramayana teaches both man and woman the ideal state of things.

This ancient epic is composed some time in 5th century BCE is sprinkled with ethics, duties and morality. Sanskrit scholars, cultural historian's sociologists have evinced deep interest in the Ramayana from their respective angles of vision. But unfortunately the text could not somehow get the due attention of the psychologists. In particular as far as we know, no serious psychological reflection on the Ramayana has been done.

The Ramayana is the story of lord Rama fighting the darkness (ignorance) with the light of virtue. The entire journey of lord Rama and his companions symbolically discusses duties, rights and social responsibilities of an individual.

This work is a humble attempt to psychologically reflect on one segment of it, i.e. the character strengths and co relate modern psychological theories of motivation with selected characters.

To understand well being we need to understand personal strengths and the virtues. Strengths and virtues are the positive characteristics that bring about good feeling and gratification.

Positive attributes like emotions, strengths, virtue, empathy courage, humanity, wisdom and values are studied by psychologists in the branch called positive psychology. It is a science that deals with the positive aspects of human life, such as happiness, wellbeing and flourishing.

Further we wish to argue that these character strengths are there within us and we need to work on these signature strengths, the way are used by our ancestors.

> *"This means that we all contain ancient strengths inside of us that we may not know about until we are truly challenged. I believe that the highest success in living and deepest emotional satisfaction*

comes from building and using your signature strengths." (3)

The role of character is very important in the lives of children, youth and adults since ages. But now a branch of psychology called positive psychology begin to focus on defining, assessing and building on character strengths in a systematic way.

"Researchers have defined character strengths as positive, trait like capacities for thinking, feeling, and behaving in ways that benefit one and others." (4)

These strengths are inside us and thus it is easy to use them on daily bases to live a life of satisfaction and help us to become a better person, not only for ourself but also for the society .It helps humans realize the collective responsibilities of humans towards the society and the world. In addition to target our strengths the focus is to identify the specific character strengths called the Signature strengths.

Park and Peterson observes

"People who report higher zest for life, curiosity and hope have reported greater life satisfaction and well being." (5)

A lot many of researchers currently are recognizing that human life is more fulfilling with the development of healthy relationships and to live in a supporting community. The characters in Ramayana possess these traits and strengths. Lord Rama demonstrates his intense loyalty and honor towards king Dhasratha, when he has to fulfill his promise given to queen Kaikeyi. Laxmana chooses to go into exile with his elder brother.

He is adept at fighting and lord Rama knows that he is emotionally driven person. He sometimes takes rash decisions without thinking on them.

Ramayana talks about personality involving from biology and environment, which is claimed by modern western psychologists. Valmiki has talked about various psychological theories like Eysenck's type cum trait theory of personality development and Allport's trait theory etc. He has given prime focus on humanistic model of man.

"Humanistic model focuses of values and personal growth, positive view of human nature and potential. It cares about man and places more emphasis on values and looks for human rather non human validations." (6)

Statement of the Study:

In this contemporary world we claim to know how to reach the outer space at the same time we have stopped ourselves to open our horizons. By claiming that we know everything, somewhere we are lost. In the same manner we have lost our happiness within.

There is declining mental health and man is facing problems in coping up with present challenges.

Humans have forgotten the virtues and life has become devoid of character. We are moving towards the western world and are neglecting our own past and culture. As a result we need psychiatrists and counsellors. The roots of a tree are parallel to the roots of a person. Without roots neither tree nor human can flourish. It is time to go back to this ancient culture, to read these sacred books and guide ourselves to a flourishing and satisfactory life.

Research Question:

How is Ramayana important in self improvement and achieving wellness by knowing the character strengths?

Title of Research:

Valmiki Ramayana: Motivational aspects of modern psychology depicted through selected characters.

Objectives of the Study

- To relate ancient Indian thought i e Ramayana and modern psychology.
- To study selected characters and relate their journey to contemporary world in terms of positive psychology and motivation.
- To find out and relate there character strengths for self improvement and to maintain well being and life satisfaction.

Hypothesis:

- There is co- relation between positive psychology and Ramayana and can be used as self improvement help book.
- It reflects modern psychological theories.
- Ramayana encompasses well being and happiness.

Approach and Methodology:

- The entire text is gone through a fine tooth comb by relating the journey of the characters with modern theories of psychology.
- It is studied for developing the concept of character strengths and its relevance in today's world.
- The study will be based on resource material both from print and electronic sources. Articles, journals and reference books are used for the research.
- The approach used is psychological, moral and intuitive.

Tentative Chapterization:

Chapter One : Introduction

Chapter Two : Literature Review

Chapter Three : The Warriors-Rama, Vali and Inderjeet

Chapter Four : The Protectors-Sita, Tara and Mandodari

Chapter Five : The Saints-Bharata, Jatayu and Vibhishana

Chapter six : Conclusion

Chapter One: Introduction:

Chapter one being the introduction talks about the concept of happiness and wellbeing and how it is important in our better performance.

The ancient India and Indian prospective are the core blocks of Indian culture and heritage. The Ramayana is the store house of ethics and life skills. Every character of the epic demonstrates these character strengths and guides us how to sail through the rough seas in our life.

The objectives of the present thesis are to study character strengths possessed by the characters of Ramayana which can be relevant and meaningful to our society which badly needs a good value system as Valmiki has incorporated human Psychology theories of motivation and personality development in weaving the characters and their journey in Ramayana. Further we wish to argue that by developing these character strengths humans will have high level of well being and life satisfaction.

Chapter Two: Literature Review

Chapter two is the review of literature which serves as the prime base of the present research conducted. It provides an overview of the sources explored during the research.

Chapter Three: The Warriors

Chapter three of the present research argues that the characters of Rama, Vali and Meghnath are the characters which are similar in their main character traits like leadership, management and team work but the factors and their individual responses to the situations make the difference in their personalities by making Ram the ideal and the other two mere characters. Various psychology theories are incorporated by Valmiki in his epic through his character portrayals. Rama's life showcased Self determination theory and the Maslow's hierarchy of need model. Vali's life is Attribution theory given by Fritz Heider in 1958.

And Meghnath's life is based on Cognitive Dissonance theory. Valmiki tries to tell the coming generations that a self motivated and determined person becomes flexible in his thinking and will be able to take his/ her decisions patiently which in the coming future proves out to be beneficial by giving psychological wellbeing. Further the character of Rama guides us to come out of our difficult times and motivates us to stand against cruelty and injustice. If we incorporate the teachings of Rama we can sail through the dark phases of life. He brings out the elements of humanity and shows us principles of good leader. He tries to tap into our potential by showing us the capability of man. He tells us that family is our support system. No money, no asserts can buy us the loyalty that a family gives. Asking for help should not be considered as weak. Rama, himself with the help of Vanaras is able to achieve his aim. He has taught us to come out from darkness within and transform into the real human being.

Chapter Four: The Protectors

Chapter four of the thesis argues that the character of Sita, Tara and Mandodari are not bare characters but they are the character builders. All these three characters have shown similar character traits like being devoted and loving wives for their husbands. However, their response to the situations makes the difference. Sita by being a strong decision maker takes stand for herself and decides not to surrender to fate whereas Tara and Mandodari could not stand for their rights and surrender to fate by marrying Sugriva and Vibhishana. Sita is an emotionally intelligent person and have the five components of EI given by Goleman. Tara's life is based on Adam's Equity theory and Mandodari's life is based on Carrot and stick theory given by Jeremy Bentham.

The differences of the personalities of these characters make Sita a goddess and other two secondary characters. Sita's character is being widely spoken since ages and her character is subjugated to many critics to criticize on gender equality in the name of feminism and culture. Through her character portrayal Valmiki has set the bar for coming generations of women to make them emotionally intelligent and strong decision makers. She brings out the elements of humanity, love and unconditional giving and she tells us the importance of the decisions we take. She makes us believe, that if a person has strong morale, will and keeps our consciousness, senses and mind amalgates, and he/she can develop or attain the power to fight his own Ravanas or distractions. She proves that no matter how great the challenges are, it is we ourselves, who can guide us to come out from it. She makes this statement of Napoleon Hill true that

"Whatever the mind of man can conceive or believe it can be achieved."

Chapter Five: The Saints:

Chapter five argues that the character of Bharata, Jatayu and Vibhishana in Ramayana have similar character traits of being saints as they have never picked up swords but still manages to fight their own wars by having a lot of devotion, determination and showcased how to live life for others. All these characters have sacrificed their lives because of their love and devotion towards righteousness. Valmiki has showcased that one should live selflessly in order to gain relations for supreme satisfaction. Jatayu has sacrificed his life and attains salvation. Vibhishana has sacrificed his relations and achieved fame for his clan.

However Bharata has sacrificed himself in order gain his relations and to have being. This difference in his character makes him an ideal and the other two minor characters. The character of Bharata explains The Expectancy theory which talks about a person's desire to produce depends on particular goals. Jatayu's behavior explains Solomon's Opponent process theory. Vibhishana's character is based on Acquired needs theory given by David McClelland. Through the character of Bharata Valmiki tells us that we should not take life for granted and we have to stay connected to our roots.

Chapter Six: Conclusion

Chapter six is the conclusion which talks about the results and findings of the present research.

Literature Review:

Ruchi Sundriyal has defined happiness in her paper *Happiness and Wellbeing* as a mental or emotional state of well being which is characterized by positive emotions ranging from contentment to intense joy. She has given hierarchy of happiness and well being as:

- Physical wellbeing
- Psychological wellbeing
- Social wellbeing
- Well being
- Happiness

According to her in this hierarchy fifth level is happiness where positive emotions arise. Positive emotions are linked with optimism, hope confidence faith and trust. She talks about three interlinked elements of happiness and well being as physical health, psychological health and social health. Physical and psychological health is the foundation element of social health.

Alan Walterman talks about the Aristotle's concept of Wellbeing that is Eudaimonia and Hedonic well being in his paper *Two Conceptions of Happiness.* He says that Eudaimonism calls people to live in accordance with daimon or true self. It refers to potentials of each person, the realization of which represents the greatest fulfillment in living. The efforts to live according to the true self gives rise to eudaimonia.

Hedonic enjoyment can be expected to be felt when pleasant affect accompanies the satisfaction of needs like social needs and intellectual needs.

He says that there is positive co relation between personal expressiveness (Eudaimonia) and hedonic enjoyment but is distinguishable. Personal expressiveness not hedonic enjoyment is a signifier of success in the process of self realization.

Richard Ryan and Frank Martela have connected Aristotle with self determination and concluded that Eudaimonia should not be understood as any kind of subjective feeling or experience rather it is about a good and valued way of living that can produce happiness and wellness. They have suggested a number of ways of living that can be seen as good for leading a eudaimonic living like pursuing intrinsic goals, being mindful and by being benevolent.

"There are evidences showing how these ways of living seem to enhance wellness for human beings" (7)

Further they argue that the proper aim of the society is to ensure virtuousness and eudaimonia of its citizens. The more we know about the good way of living, it will be beneficial for us as we come in position to build a society that will be supported and offer opportunities for all citizens.

Martin Seligman is the founder of positive psychology- the science which talks about wellbeing, happiness, positive emotions, character strengths and virtue. In his book *Authentic Happiness* Seligman he says:

"People want more than just to correct their illnesses. They want lives imbued with meaning, and not just to fidget until they die. The time has finally arrived to understand positive emotions, build strength and virtue, and provide guideposts for finding what Aristotle called the good life"(3)

Further he talks about the three pillars of positive psychology:

- Positive emotions
- Positive traits and abilities
- Positive institutions like strong families.

The positive emotions like hope, confidence and trust help us when life is difficult. During adverse situations understanding positive institutions like strong families and free press are immediate importance. In our difficult times understanding and using our character strengths like valor and loyalty helps us come out of them immediately.

"Positive psychology is the bright hope that if stuck in parking lot of life, it is the road out. This road takes us through the countryside of pleasure and gratification, up into high country of strength and virtue and finally to the peaks of lasting fulfillment meaning and purpose."(3)

This book talks about positive emotions, strengths and virtues and their relevance in life like work and personal satisfaction to achieve wellbeing and happiness.

Ilona Boniwell in her book *Positive Psychology in a Nutshell* talks about cross culture researches on the value of these character strengths and suggests that knowing and following your strengths and knowing them:

- Encourages insights and prospective in your life.
- Makes one less sensitive to stress
- Generates optimism and resilience
- Helps to develop self esteem and confidence
- Engenders a sense of happiness and fulfillment
- Helps achieve one's goals
- Enables one to be more engaged at work and perform better.

She talks about VIA classification of strengths and virtue. She says that Peterson and Seligman located all possible strengths and resulted in identification of twenty four character strengths that allow us to achieve virtue which is core universal characteristics given by philosophers and religious leaders. They divided these character strengths in six such virtues:

- Wisdom
- Courage
- Love
- Justice
- Temperance
- Transcendence

Further she says that positive psychology and its interventions, meaning of values, motivation and positive psychology and life complexities and challenges.

"Positive psychology is not a new idea. The roots of positive psychology can be traced to the thoughts of ancient Greek philosophers and eastern traditions of Hinduism. Love, kindness, compassion and joy are the emotions promoted by these traditions as path to happiness and are the major areas of research." (8)

Ralph T H Griffith in his translation of *Valmiki Ramayana of Sanskrit* says that in the beginning of Ramayana God Brahma appears and reveals the story of Rama in its entirety and asks Valmiki to compose the poem and blessed him that he will be guided by the light of wisdom and every word written by him shall be true.

He dismisses the contention that Ramayana is just a literary piece. He says: *"How could an epic so dear in India to memory of people, so deeply rooted for many centuries in the minds of all which has become the source of many dramas, which is itself represented year after year. How I ask, could such an epic have been purely allegorical" (9)*

Manmatha Nath Dutt has translated Valmiki Ramayana into prose from original Sanskrit version.

Sri Ramacaritamanasa by Gita press is the translation of Tulsidas' Ram Charit Manas in English. Both the books talk about the journey of Sri Rama but there are significant differences in both the narrations (Valmiki Ramayana and Tulsidas' Ram Charit Manas). The major differences are:

- Valmiki Ramayana is written nearly in 5BCE where as Ram Charit Manas is written by Tulsidas in 16th century.
- Ramayana is literary the story of Rama whereas Ram Charit Manas literary means the lake of good deeds of Rama.
- Both books have 7 chapters or Kandas but the name of Yuddhakanda is Lanka Kanda in Ram Charit Manas.
- There is no mention of Laxmana Rekha in Valmiki Ramayana.
- Sri Rama is portrayed as a human being in Valmiki Ramayana who is not aware of his divine link. But in Ram Charit Manas Sri Rama is depicted as an incarnation of Vishnu a divine soul who is well aware of his rebirth.
- In Valmiki Ramayana Rama has acquired his skills but in Ram Charit Manas he was possessed with power as he is incarnation of Sri Vishnu.
- We have seen the concept of Maya Sita in Ram Charit Manas where as there is no such description in Valmiki Ramayana.

- There is no Swayamwar of Mata Sita arranged by king Janaka in Valmiki Ramayana but there is description of Sita Swayamwar attended by Ravana in Ram Charit Manas.
- Sita's Agnipariksha is asked by Rama in Ram Charit Manas but in Valmiki Ramayana Sita herself asked Laxmana to light a pyre to end her life.

Alois Wurm in his book *Character portrayals in the Valmiki Ramayana* has shown systematic representation of the characters of Ramayana. He has explored the Ramayana from an integrated intuitive scientific standpoint. He has explored the total psyche embedded in the epic and the poet's portrayals of his characters. He says:

"The Ramayana is a work that is unrivalled in its unfolding of the human heart in the expounding of the ideals and deepest aspirations of man. It is a work that has been the source of inspiration to millions."(10)

The book analyses the characters to unfold them intuitively that is in the light in which Valmiki wanted to unfold them before the minds of the people including the psycho-poetic impressions of his character depictions. This book gives a psycho poetic description of the characters.

Chitra Banerjee Divakarruni in her book *The Forest of Enchantments* beautifully portrays the story from Sita's point of view and calls it Sitayana. This book talks about various endurances Sita had to face. This book also revolves around other female characters including Ahilya, Surpankha, Mandodari, Tara and Urmila. This book also explains the rights of a woman in relationship and how a woman should be treated by a man.

Manini J Anandani in her book *Mandodari: Queen of Lanka* similarly gives voice to one of the least known character of Ramayana named Mandodari. This book beautifully depicts Mandodari as a perfect wife standing firmly by her husband during his downfall and advising him about his coming future. This book is based on Sanghadasa's Jain version of Ramayana.

Anand Neelakantan in his book *Vanara: The legends of Vali, Sugriva and Tara* gives voice to the Vanara characters of Ramayana. This book retells the story of Ramayana from Vali's point of view. This book brings out the class difference prevailing at that time. Vanaras are the forest dwelling people who are considered as low by both Devas and Rakshashas. Vali stands against this and built his own kingdom of vanaras in Kiskindha. It is the story of rise and fall of Vanara Empire.

Ayyagari Nageshwara Rao in his research work *The Essentials of Life* has described the necessary life skills that can be learnt from the characters of Ramayana. This paper explains the answers to the challenges of human beings at individual level that how to distinguish between right and wrong or we can call it dharma and adharma.

He talks about various characters and their relevance in contemporary world. He relates Kumbhakarna, with the humans who spoil their lives under the influence of their own people. He calls Sita an adaptable person who adapts her life according to the situations and surroundings. Further he talks about the character of Laxmana that he teaches us to maintain brotherhood irrespective of money and fame. Hanuman's character reveals the importance of communication and tells us to behave rationally when we are assigned work by superiors or elders.

K S Jacob and S Gopala Krishna in their research *The Ramayana and Psychotherapy* related Ramayana with psychotherapy. In this paper the authors talk about the alternate modes of psychotherapy to show the similarities by increasing insights. This paper discusses the themes and possible situations for the use of psychotherapy. The authors talk about the central theme of Ramayana that is the victory of good over evil and the other theme that is

Ram's serenity in the face of success and tragedy and the concept of dharma and these themes can be elaborated in the therapy. This paper discusses the role of the Ramayana in mental health. He relates king Dhasratha's promise to Vishwamitra where situation in therapy where this is useful as we need to make promises after much thoughts. Rama's acceptance of exile is his overcoming desires and can be related to conflicts over attachments or those which are related to unpleasant outcomes and injustice.

Both these researches talks about the challenges humans face in day to life and how Ramayana can be used as a help book to get solutions of every day adversities and to achieve mental health. However there is research gap which turns out to be the foundation stone of present research. Both these research works have not talked about the psychological significance of Ramayana that Ramayana includes the modern psychology theories and how these theories provides a road map to achieve happiness and wellbeing.

Arni, Samhita and Moyna Chitrakar: In this text or book the central character is Sita and she tells the story from her point of view as she is abandoned queen of Rama. The book opens up with the narration of her sufferings and experiences of Dandaka forest. She beautifully narrates the flow of emotions when a woman comes to know about a war which is

fought over her and people are drying around her. The writer says "Sita's character was a collection of virtues, the ideal woman and wife; submissive and demure. Yet when I returned to Ramayana as an adult and read it carefully – the Sita I encountered was a complex, strong and wise woman. She has to be strong, she is put through so many trials – I have tried to suggest that strength in the narratives" (11). She raises questions about moral values of male dominating society in a feminist prospective. .

Iyengar, Aditya: In the text we find two women- Sita and Bhumika. They both are replica to each other or we can say Bhumika is feminist approach of our traditional Sita. The writer in an interview to TNN in 2019 quoted that "Provocative layered and moving, this is a narrative tale that will resonate with generations to come'. The writer's Sita is a feminist who believes in standing up for herself. She has courage to take accountability of her works. She can take wise decisions against patriarchy. In the text she is watching a play on Rama and herself but she continues to think about 'what if she didn't marry Ram'?

Hazarika, Munmi: In this paper the main focus is on 'gender' in the epic 'Ramayana'. The attention is towards attitude of man towards woman in the epic. The character 'Sita' and other female characters are trying to gain identity in the society where patriarchy has its control. Sita being a female have to prove her chastity even though she is a perfect mother, ideal wife and an ideal daughter. She symbolizes purity and patience throughout. But at the end for the sake of womanhood she rejects her husband and proves that woman can be strong and have dignity.

Roy, Piyush: In this article the writer focuses on the feminist approach of the characters of Ramayana. He beautifully explains the role of all female characters in positive manner. He says that society at that time used to give equal opportunities to female as to males when it comes to their choice in social, marital, political and spiritual aspect. All the female characters always participate in all decisions of their male counter parts. The writer quotes "Sita is acknowledged for her ability to reduce Ravana to ashes through fire of her chastity alone. She however resists the power to not deprive Rama's arrow from its legitimate glory". Thus Sita has all power; she alone was able to defend herself as per this article.

Herman, Phyllis: In this journal we come across the meaning of the name 'Sita'. The writer beautifully compares Sita to 'Furrow' and with the story of her birth from mother earth. She quotes here that "She is plowed from the furrow during a royal ritual". "The Sita of Valmiki's Ramayana bears a name that means something, that reflects some truth about her. She is personification with a destiny, her name a prediction that bears fruit."(12) The writer says that Sita always remained with Rama in his kingdom but never left him in form of her name (crops) in the fields in his kingdom as her name suggests.

Disanayake, Daya: In this article the writer describes the war between Rama and Ravana a worthless killing. He says that the epic could have a happy ending if Hanuman gets back Sita from Lanka. But then he changes his point of view and says that Sita being a loyal and devoted wife couldn't have allowed Hanuman to touch her.

She shows loyalty towards her husband but on the other hand Rama fights the war not to get his wife back but for his own pride and dignity. He argues that if Rama loved his wife, he wouldn't have allowed her ordeal of fire to show her purity and couldn't have abandoned her when she is pregnant. He further states that the society doesn't have any literature about Luv and Kush because somewhere they do not consider them both sons of their king Ram.

Nathan Shearn and Susan S. Wadley: In this research paper the authors find both Sita and Rama shackle with their dharmas. Sita has to follow her dharma as an ideal wife and supports her husband in thick and thin whereas Rama has to follow his dharma by obliging his people and command of his father or parents. It is shown that both have sacrificed their love for each other because of their sense of responsibility.

Sengupta, Sourav: In this paper the writer shows the north east presentation of Ramayana which is almost opposite to the Sanskrit version. In the original epic Sita was shown as a victim and whereas in north east presentation she is shown as a warrior who fights for her decisions. She is ideal wife who stands and wait for the commands or more or less like a puppet in the hands of her husband in old version of the epic whereas in north east version, Sita reflects modern concern and is feminist in her approach. In this paper the cause of Rama sending her to forest is shown as Rama thinks that she does not forget Ravana as she painted his picture because Rama's sister wanted to know and see Ravana.

Roy, Vaishna: The writer in this article raises a question about heroines of Ramayana specially Sita to be victorious only when they leave victory itself. In this article she writes about Sita and her sister hood and self awareness by joining with other women Surpankha, Renuka, Urmila and Ahilya and led a life of harmony and solitude away from men.

Sita learns wisdom from the experience of other four ladies and realizes that why should woman's victory come only by withdrawal? From a feminist approach the writer demands a victory within the limits of present world not after once she is gone.

Mehu, SomyaAji: In the present article the writer tells about various plays conducted, written and staged which throw a different light on this Indian epic and relationship of Rama and Sita. Here she speaks about Heena Ramakrishana's play on Ramayana. She has shown Sita fighting with Ravana and is not able to match his power and becomes silent as a curse and thus Rama rejects her. The Agni Pariksha conveys new thinking as angry rejection of male dominance. Sita jumps into Ravanas pyre and dies and leaving Rama into guilt for not believing in her.

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